THE RELIEF SOCIETY MAGAZINE

Vol. XIV JANUARY, 1927 No. 1

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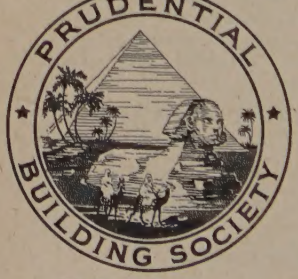

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My New Year

Alice Morrill

My New Year is not a fairy, nor a cherub, nor a little child, She is a woman—grown up, mature, and capable. She is the counterpart of myself.

She has come to be my companion.

The kind of companion she will be depends upon my attitude towards her and the treatment I mete out to her.

From having had a close companionship with more than fifty other New New-Years, some of which were babes with me, others increasing in stature and strength as they came along in the order of their line of march, year after year, I feel that I can be sure of what I know of this one whose advent I am expecting.

I know that if I respect her, and take her at her true worth, she will see worth in me.

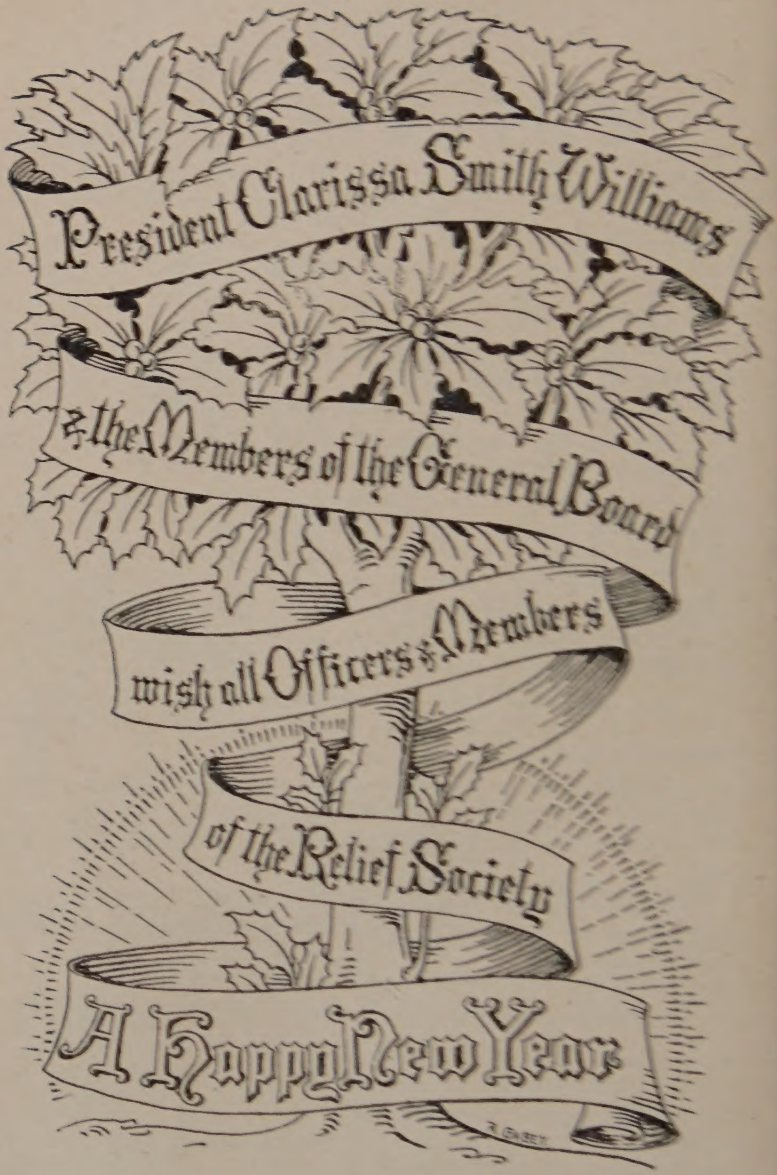
If I recognize her power, she will give me strength.

If I give to her the "best I have," she will give me love and cheer.

In return for my faith in her, I shall receive that responding urge which will make for my success.

I know that if I greet her with a smile she will smile back at me.

I know that if I take hold of the handle of my burden of duty and lift with a vim, she will grip firmly the other handle and take half of my load.


President Clarissa Smith Williams
& the Members of the General Board
wish all Officers & Members
of the Relief Society
A Happy New Year

THE
Relief Society Magazine

Vol. XIII JANUARY, 1927 No. 1

To President Heber J. Grant on his Seventieth Birthday, Monday, November 22, 1926

Lula Greene Richards

To the seventy of God's modern prophets and seers:
Loved and friends come to honor your seventy years.
Grandmothers in Israel, we come today.
Like small, trusting children, devotion to pay
May you live in the flesh and his Prophet be known
When Jesus our Savior shall come to his own.
In your life may all promised blessings combine
Of Doctrine and Covenants—part eighty-nine
And all who consider you seek so to live
As to gain all the blessings those promises give.
As thousands will greet you, each one should be brief.
So, hail and good day, our dear Leader and Chief.
Our love and our prayers for you daily extend.
God bless you forever, our brother and friend.

(Seventy-seven last April—seven years and seven months your senior—a lot of sevens.)

The sentiments in the above poem are heartily and happily endorsed by Zina Y. Card, Persis L. Y. Richards, Alma E. W. Felt, Naomi Dowden, Ellis R. Shipp, Minerva P. Knowlton, Catherine H. K. Hammer and thousands of other women in Israel.

MRS. MAUD CHEGWIDDEN

Riches

Maud Chegwidden

Poem awarded first prize in the Eliza Roxey Snow poetry contest

Gold and precious jewels
  Are at my command;
The wealth of the Indies,
  Here in my hand;
Gold that clings in rings and curls
  And holds my heart therein,—
The gold of thy hair,
  Sweet, sweet Lyn!

Gems from out the Orient,
  Jewels of a queen,
Bought with blood and terror,
  All these have I seen;
But sapphire eyes and ruby lips,
  Purest pearls within,
Are my living jewels,
  Sweet, sweet Lyn!

There are mystic places,
  Glamorous and far,
Bearing names to conjure with,—
  Abukir, Abar,
Samarkand and Smyrna,—
  But I have never yet
Seen a sight that thrilled me
  As thou, Lynette!

Oh! the days are happy,
  With babies round the knee;
Joys too deep for utterance
  Fill the heart of me.
I move among my treasures
  With meditative air,
On my lips a song, and
  In my heart a prayer!

MRS. LINDA S. FLETCHER

To the Sego-Lily

Linda S. Fletcher

Poem awarded second prize in the Eliza Roxey Snow poetry contest

Thou fragile flower of the wild—
The rocky upland's dainty child!
'Tis Spring's fair hands that open up
The creamy whiteness of thy cup.

In loveliness thou dost unfold,
Thou flower with a heart of gold!
Like gentle maid on loved lord's breast,
Thou on the mountain-side doth rest.

The Earth displays, in blooms like thee,
How beauteous her great soul must be,
And sends in springtime blossoms pure
To show that life doth still endure.

O flower of my native state!
In by-gone years thou didst await
The Father's bidding—of thy store
Gave, when his people hungered sore.

I would that thus, when need of me
God for his purposes shall see,
I may be ready, heart and hand,
To do whate'er he shall command.

MISS GRACE ABBOTT
Chief of Children's Bureau, U. S. Department of Labor, Washington, D. C.

Grace Abbott

Grace Abbott, Chief of the Children's Bureau at Washington, D. C., is the successor of Miss Julia Lathrop. Miss Abbott came to the position well trained, for she is a graduate of Grand Island College, has done graduate work in the University of Nebraska and received her Master's Degree in Political Science from the University of Chicago, and has also studied at the University of Chicago Law School. For several years she taught in the high school of her home town, Grand Island, Nebraska, and later at the University of Chicago and Chicago School of Civics and Philanthropy. When she became director of the Immigrant's Protective League of Chicago, she went to live at Hull House, the settlement established by Miss Jane Addams. Here she came into close contact with the problems of the residents of the poorer districts of a great city.

While yet a student at the University of Chicago she became convinced that the immigrants coming into this country were being exploited. She discovered that during half a century they had been the victims of varied wrongs, sometimes of petty thieving and sometimes injustice of a graver character. Entering a strange country with a strange language and with strange customs, it

was natural that these people would at times become greatly confused and very much bewildered. Under these conditions it was an easy matter to make them the victims of wrong-doing. As these matters became known to Miss Abbott she waged what has been described as "a picturesque campaign to put a stop to the traditional exploitation of immigrants." An account at hand states: "It would be difficult to find a better piece of constructive work in Americanization of the finer sort than that accomplished by the Immigrants' Protective League of Chicago, under her leadership."

Miss Abbott's first national service for children was as director of the Child Labor Division of the U. S. Children's Bureau, to which post she was appointed in 1917. In this position, she was responsible for the administration of the first Federal child labor law, which forbade the inter-state transportation of the products of child labor. Her plan of work called for a genuine cooperation with state officials in the enforcement of the Act.

After the first Federal child labor law was declared unconstitutional, Miss Abbott held other public positions, including that of advisor on the War Labor Policies Board, secretary of the Child Welfare Conference with which the Children's Year campaign was concluded, and secretary of the Children's Commission of the First International Labor Conference.

It was natural and logical that Miss Lathrop should reach out for one as well trained as Miss Abbott to assist her in the bureau, and equally natural and logical that Miss Abbot should follow Miss Lathrop as chief.

Prior to this time, and since her appointment as head of the bureau, Miss Abbott has been the American representative at committees created by the League of Nations for the purpose of devising standards for the protection of women and children. She is also one of four women to hold the position of president of the National Conference of Social Work. These women are: Miss Jane Addams (1910), Mrs. John M. Glenn (1915), Miss Julia Lathrop (1919), Miss Grace Abbott (1924).

But what we place special value on at the present time is Miss Abbott's work in the Children's Bureau. Miss Lathrop, while in office, had reviewed the child labor legislation of various states, made a study of infant mortality, and of the lack of vital statistics in many states, and finally framed the maternity bill now before congress. Miss Abbott has carried on all this work, and is now administrating the Child Welfare and Maternity bill.

Miss Abbott impresses one as being full of good will and of a desire to be helpful to the little ones whose friend she is, and to this good will she adds knowledge that enables her to be their friend in very deed. When in public addresses she makes reference to the children her face beams, giving evidence of an inner joy that is born of love for them. In these moments she un-

consciously rises to a beauty of expression characteristic of oratory of an impressive sort. A writer referring to Miss Abbott's work says: "In listing the work Miss Abbott has done and the recognition accorded her, the tendency is to omit mention of the modest personality, the ringing oratory, the gay wit, the enormous zest in life and the varied interests, which make up the charm of this energetic and clear-headed woman. And yet these are the things her friends know best and cherish most."

MISS EDITH ABBOTT

Dean of the Graduate School of Social Service Administration, University of Chicago

Edith Abbott

As I sit writing I have before me some official paper headed "The University of Chicago. The Graduate School of Social Service Administration. Office of the Dean," and a letter addressed to me beginning, "Dean Abbott has just returned to the University after an absence from the city." The heading of the paper and the sentence causes me to ponder on a period not far in the past when such a letter would have been impossible.

Miss Edith Abbott, occupying the position of Dean of the Graduate School of Social Service Administration of the University

of Chicago, is the sister of Miss Grace Abbott, who heads the Children's Bureau at Washington, D. C.

In Columbia University there are two Thorndykes—brothers —who stand out conspicuously, and three VanDorens—two brothers and a sister—who are eminent, but here we have two sisters, well trained, who are making efficient contributions to the social life of our country. It may be of interest to our readers to note, that Miss Abbott is the dean with whom Dr. Arthur L. Beeley is associated in his work on the faculty of the University of Chicago.

Who's Who in America informs us that Miss Edith Abbott was born in Grand Island, Nebraska, September 26, 1876. That she is the daughter of Othman A. and Elizabeth (Griffin) Abbott. Her A. B., was taken from the University of Nebraska in 1901; Litt.D., 1917; Ph.D., University of Chicago, 1905; LL.D., Beloit, Wisconsin College, 1924. She studied at the University of London, England, 1906-1907.

So much for her work as a student. Since that time she has served on the faculty of a number of institutions. She was instructor in Political Economy at Wellesley College, 1907-1908; Associate Director Chicago School of Civics and Philanthropy 1908-1920; a member of the faculty of the University of Chicago since 1913; Associate Professor Social Economy 1920-25; Professor Social Economy since 1925; Dean, Graduate School of Social Service Administration since 1924.

She is listed as the author of four books, *Women in Industry,* 1919; *Immigration—Select Documents and Case Records,* 1923; and in conjunction with Miss Breckinridge *The Delinquent Child and the Home,* 1912; *Truancy and Non-Attendance in Chicago,* 1917.

I had the pleasure of a luncheon, a drive to the University of Utah to see the dinosaurs, and a visit to the Utah Penitentiary in company with Miss Edith Abbott and Miss Breckinridge. On the route we chatted somewhat about the women's colleges of the East and about Western institutions. The fact that Miss Abbott has served on the faculty of institutions both east and west made her observations in relation to education east and west, exceedingly interesting.

Miss Abbott leaves one with a feeling that her ideas are clear-cut. Those who know her intimately admire her fine mentality and her ability to rise above the personal and get the large point of view, and while she is particularly interested in social work, because that is her chosen field, she is interested in education in general. She is one of a few women in America to hold a deanship in a university, and certainly is, in conjunction with her gifted sister, a woman of whom all American women may be justly proud.

Sophonisba P. Breckinridge

Miss Sophonisba Preston Breckinridge has had an extended experience in connection with Miss Marion Talbot as Dean of Women in the University of Chicago. Miss Breckinridge is of southern extraction, and has that cordial and sympathetic way so characteristic of the South.

She is a social worker and educator, born in Lexington, Kentucky. Her first degree was taken from Wellesley, in 1888. In 1901 she received the degree of Doctor of Philosophy from the University of Chicago; J.D., in 1904; LL.D., Oberlin, 1919; University of Kentucky, 1925. She has been a member of the faculty of the University of Chicago since 1902; Professor of Social Economy since 1925.

Philanthropic work has always made large appeal to her. She was formerly Dean of the Chicago School of Civics and Philanthropy.

She is an author, and has a list of some seven books to her credit, they are: *Legal Tender, A Study in American Monetary History,* 1901; (with Edith Abbott) *The Delinquent Child and the Home,* 1912; (with Marion Talbot) *The Modern Household,* 1912; (with Edith Abbott) *Truancy,* 1917; *New Homes for Old,* 1921; *Madeline McDowell Breckinridge, a Leader in the New South,* 1921; *Family Welfare Work in a Metropolitan Community,* 1924.

Editorially we have spoken of the sympathetic way in which Miss Breckinridge referred to the socially delinquent in her address at the banquet at the Hotel Utah. Recognition of the fact that many who are out of confinement might properly be confined were their history fully known, and that many who are in places of detention are not worse than those who have their liberty, was hinted at in a humorous and delicate manner by Miss Breckinridge. While at the Utah Penitentiary it was evident that she was greatly interested in the welfare of the prisoners. We were permitted to see the women on our visit. While there Miss Breckinridge entered into a conversation with them that was kindly and cordial in the extreme; one that tended to put them at once at their ease. Miss Breckinridge's concern, at all times appeared to be the concern of one who would be constructively helpful.

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Room 28, Bishop's Building, Salt Lake City, Utah

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Vol. XIV JANUARY, 1927 No. 1

EDITORIAL

Visits From Prominent Social Workers

We are giving space to brief sketches of three American social workers who have come in close contact with the Relief Society during the past year.

The first is Miss Grace Abbott, of the Children's Bureau, Washington D. C., the woman who succeeded Julia Lathrop. Those who heard Miss Abbott at the banquet at the Hotel Utah, will recall how racily she talked of the groups interested in obtaining appropriations from Congress. She pictured the agriculturist, moving toward the Capitol, with all of his improved machinery for planting and harvesting. Then came a line of fine automobiles. "In the midst of this impressive procession I go trundling a baby carriage," said Miss Abbott.

Accompanying Miss Grace Abbott were Miss Edith Abbott, Dean of the Graduate School of Social Service Administration, University of Chicago, and Miss S. P. Breckinridge, member of the faculty of the same school. At the banquet at the Hotel Utah, Miss Edith Abbott discussed a phase of social service, while Miss Breckinridge devoted her remarks to a most sympathetic discussion of prisons and prisoners. She had visited the Utah Pen-

itentiary during the day, consequently she had something to say of that institution.

We welcome to our state these good and capable women. Miss Abbott has worked intelligently and untiringly that infant mortality might be reduced in this nation, and success has crowned her efforts. It is often as important to save life as it is to give life. Miss Abbott and those who cooperate with her are working that mothers may not suffer in vain.

Health Statistics in Utah

"The 'Mormons' of Salt Lake City exhibit the highest American municipal health statistics." This sentence occurs in the editor's introduction to Senator Smoot's article appearing in the October issue of *The Forum*.

A good many factors have been at work to produce this result. Conspicuous among them has been the work for maternity and child welfare administered under the Sheppard-Towner bill. This work has been done intensively by the Relief Society. The General Secretary's report given under conference notes in the December issue of the *Magazine*, gives information relating to the amount of work done. The gratifying thing about it all is that Utah has the lowest death rate resulting from maternity in the United States, also she has greatly reduced infant mortality that only a few years ago stood at 10%.

We are most happy to be able to face the new year with such a report. It marks progress in a most important field. It is just such work that will assist in bringing to us the new heaven and the new earth which we all seek.

Eliza Roxey Snow Poem Contest

In this issue of the *Magazine* will be found the two poems winning first and second prize in the Eliza Roxey Snow contest. There were fifty-four entries. Of that number two receive cash prizes and three honorable mention.

Mrs. Maud Chegwidden, of Murray, Utah, who was awarded second prize a year ago, is given the first prize this time for her poem entitled "Riches;" Mrs. Linda S. Fletcher, of Longview, Washington, has been awarded second prize for her poem "To the Sego-Lily." Mrs. Hazel T. Latimer, of Springville, Utah, receives honorable mention for a poem entitled, "Interpreted;" Mrs. Maggie I. Bentley, of Colonia Juarez, Mexico, receives honorable mention for a poem entitled, "An Ode to Eliza Roxey Snow;" and

Mrs. Blanche Kendall McKey, of Rexburg, Idaho, receives honorable mention for a poem entitled, "Mother."

Two of the five persons mentioned are known writers at the present time.

The committee having charge of the 1926 contest consisted of Mrs. Annie Wells Cannon, Mrs. Lalene H. Hart and Mrs. Barbara H. Richards. The judges of the contest were Professor Herman Wells, of the L. D. S. U.; Mrs. Johanna Sprague, of the Salt Lake Free Public Library Board, and Mrs. Rosannah C. Irvine of the Relief Society General Board.

The General Board congratulates the winners.

Editorial Notes

Our editorial states that we would include a brief sketch of Dr. Valeria H. Parker, President of the National Council of Women of the United States, in the current issue, but the space is not sufficient, and consequently we shall have to carry it over to the March issue.

Mrs. May Booth Talmage's travel article on Holland and Denmark will be followed by one on Norway and Sweden. We regret not being able to publish the Norway and Sweden article earlier, but we have had to give the conference news right of way in December and January.

Correction of Literature Lesson for February: We regret that Edna St. Vincent Millay's name got into print spelled incorrectly.

My Husband

Mary C. Martineau

His love is like a great warm coat,
That keeps out the wintry weather;
It folds me round with it's comfort dear,
Though the storms of life may gather.
Though my heart may weep, it still is warm
And trustingly plans the morrow,
For the great coat of his love protects,
And heals my every sorrow.

His love is like the sunshine warm
And the best of my nature keeps blooming,
For it's easy to smile and be sweet and true
When the sun of your life keeps wooing.
His smile brings back a smile in return,
His praise crushes dead all repining
And my soul climbs up to new heights every day
To keep my sun ever shining.

Conventions and Conferences

General Board members visited Relief Society stake conventions and conferences, which were held in the stakes during 1926, as follows:

Alberta—Mrs. Julia A. F. Lund.
Alpine—Mrs. Elise B. Alder, Mrs. Amy W. Evans.
Bannock—Mrs. Ethel R. Smith.
Bear Lake—Mrs. Ethel R. Smith.
Bear River—Miss Alice L. Reynolds.
Beaver—Mrs. Elise B. Alder.
Benson—Mrs. Cora L. Bennion.
Big Horn—Mrs. Julia A. F. Lund.
Blackfoot—Mrs. Lalene H. Hart.
Blaine—Mrs. Ethel R. Smith.
Boise—Mrs. Ethel R. Smith.
Box Elder—Miss Alice L. Reynolds, Mrs. Amy W. Evans.
Burley—Mrs. Nettie D. Bradford.
Cache—Mrs. Louise Y. Robison, Mrs. Lalene H. Hart.
Carbon—Mrs. Jennie B. Knight.
Cassia—Mrs. Jennie B. Knight.
Cottonwood—Mrs. Barbara H. Richards, Mrs. Nettie D. Bradford.
Curlew—Mrs. Ethel R. Smith.
Deseret—Mrs. Lalene H. Hart.
Duchesne—Mrs. Julia A. Child.
Emery—Mrs. Louise Y. Robison.
Ensign—Mrs. Ethel R. Smith, Mrs. Rosannah C. Irvine.
Franklin—Mrs. Julia A. Child.
Fremont—Mrs. Cora L. Bennion.
Garfield—Mrs. Annie Wells Cannon.
Gunnison—Mrs. Elise B. Alder.
Granite—Mrs. Emma A. Empey, Mrs. Jeannette A. Hyde.
Grant—Mrs. Ethel R. Smith, Mrs. Emma A. Empey.
Hyrum—Mrs. Elise B. Alder.
Idaho—Mrs. Amy Brown Lyman.
Idaho Falls—Miss Alice L. Reynolds.
Jordan—Mrs. Louise Y. Robison, Mrs. Annie Wells Cannon.
Juab—Miss Sarah M. McLelland.
Juarez—Mrs. Jennie B. Knight.
Kanab—Mrs. Lalene H. Hart.
Kolob—Mrs. Julia A. Child, Miss Sarah M. McLelland.
Lethbridge—Mrs. Julia A. F. Lund.
Liberty—Mrs. Elise B. Alder, Mrs. Barbara H. Richards.
Logan—Mrs. Nettie D. Bradford, Mrs. Cora L. Bennion.
Lost River—Mrs. Nettie D. Bradford.
Los Angeles—Mrs. Louise Y. Robison.
Lyman—Mrs. Louise Y. Robison.
Malad—Mrs. Julia A. Child.
Maricopa—Mrs. Jennie B. Knight.
Millard—Mrs. Julia A. Child.
Minidoka—Mrs. Cora L. Bennion.
Montpelier—Mrs. Amy Brown Lyman.
Moapa—Mrs. Louise Y. Robison.
Morgan—Mrs. Annie Wells Cannon.
Mt. Ogden—Miss Sarah M. McLelland, Mrs. Julia A. Child.
Nebo—Mrs. Jennie B. Knight, Miss Alice L. Reynolds.
Nevada—Mrs. Amy Brown Lyman.
No. Davis—Mrs. Elise B. Alder.
No. Sanpete—Miss Alice L. Reynolds.
No. Sevier—Miss Sarah M. McLelland.
No. Weber—Mrs. Louise Y. Robison, Mrs. Emma A. Empey.
Ogden—Mrs. Amy W. Evans, Mrs. Emma A. Empey.
Oneida—Mrs. Cora L. Bennion.
Oquirrh—Mrs. Julia A. Child, Mrs. Emma A. Empey.
Palmyra—Mrs. Annie Wells Cannon, Mrs. Lalene H. Hart.
Panguitch—Mrs. Lalene H. Hart.
Parowan—Mrs. Louise Y. Robison.
Pioneer—Mrs. Barbara H. Richards, Mrs. Annie Wells Cannon.
Pocatello—Mrs. Elise B. Alder.
Portneuf—Mrs. Cora L. Bennion.
Raft River—Mrs. Elise B. Alder.
Rigby—Mrs. Annie Wells Cannon.
Roosevelt—Mrs. Amy W. Evans.
St. George—Mrs. Elise B. Alder.
St. Johns—Mrs. Elise B. Alder.

St. Joseph—Mrs. Jennie B. Knight.
Salt Lake—Mrs. Nettie D. Bradford, Mrs. Julia A. F. Lund.
San Juan—Mrs. Nettie D. Bradford.
San Luis—Mrs. Nettie D. Bradford.
Sevier—Mrs. Louise Y. Robison.
Shelley—Mrs. Amy W. Evans.
Snowflake—Mrs. Elise B. Alder.
So. Davis—Mrs. Amy Brown Lyman, Mrs. Annie Wells Cannon.
So. Sanpete—Mrs. Amy W. Evans.
So. Sevier—Miss Sarah M. McLelland.
Star Valley—Mrs. Louise Y. Robison.
Summit—Mrs. Annie Wells Cannon.
Taylor—Mrs. Julia A. F. Lund.
Teton—Miss Alice Louise Reynolds.
Tintic—Miss Alice L. Reynolds.
Tooele—Mrs. Annie Wells Cannon, Mrs. Julia A. F. Lund.
Twin Falls—Mrs. Lalene H. Hart.
Uintah—Mrs. Nettie D. Bradford.
Union—Mrs. Jennie B. Knight.
Utah—Mrs. Julia A. F. Lund, Miss Sarah M. McLelland.
Wasatch—Miss Alice L. Reynolds.
Wayne—Mrs. Amy Brown Lyman.
Weber—Mrs. Louise Y. Robison, Mrs. Nettie D. Bradford.
Woodruff—Mrs. Nettie D. Bradford.
Yellowstone—Mrs. Elise B. Alder.
Young—Mrs. Nettie D. Bradford.

Response

CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
Heber J. Grant, President,

Salt Lake City, Utah.
December 1st, 1926.

Mrs. Lula Greene Richards,
155 No. 33 Main Street,
City.

Dear Sister Richards:—

Thanks for the call which you and other sisters made on me at the Church office on my birthday, and also for the poem written on my seventieth birthday by your good self. I can assure you, dear Sister Richards, that I appreciate beyond expression the love and good will of my many friends. It is natural, I believe, for everybody to "love to be loved," and I feel that the Saints have extended to me their love and confidence so completely and so fully that I have not the language with which to express my gratitude.

I earnestly pray the Lord to bless you and all of the good sister who endorsed your poem, as well as all who would have been glad to endorse it had the opportunity have reached them—with peace, prosperity and happiness during the remainder of life, and above all I hope and pray most earnestly that there may be an eternity of joy for each and all of you in the life to come with your loved ones who have gone before.

Sincerely your friend and brother,
(Signed) HEBER J. GRANT.

Relief Society Conference

COUNSELOR JENNIE B. KNIGHT

Thus far we have been spiritually fed in our conference. President Williams sends her love and her greetings and of course her regrets that she is unable to be with you upon this occasion, on account of the serious illness of her mother, and I know she is grateful for your love and your prayers.

Spring blossomed into Summer and Summer has gone since we last met, and in the meantime we have been carrying on the work that has been expected of us as Relief Society women. I once heard Sister Robison give the following quotations: "The spirit of any event must be kept by the adherents of that event in order that it may not die." And so we meet from time to time, that the spirit of the Relief Society shall not die. We listened this morning, in our officers' meeting, to a very splendid program, and I wish it had been possible that every member of the Relief Society could have heard the addresses that were made; but inasmuch as it was an officers' meeting, and the minds of our officers are very fertile, I am sure the messages given will be carried to you. The reports given of the work that has been accomplished is evidence in and of itself of the very choice class of able women we have in the stakes and wards who carry on the work.

It has been our privilege to visit some of you during the past few weeks in your conventions, and we hope to continue our program until all the stakes have been visited.

It seems to me, the older I grow, the more I am impressed with the wonderful work of the Relief Society, and with the wonderful work of the Latter-day Saints. It grows upon me, and I am thankful to my heavenly Father for it. The other day I had the privilege of driving from Provo to Salt Lake City in company with my husband and some visitors from Los Angeles. As we drove along we tried to describe the beauties of our country, the mountain tops, the lakes and the streams. One of the men, a very busy business man from Los Angeles, said, "I am interested in all that, but I am more interested in something else. Can you tell me what it is that would induce your people to sacrifice two years of their time to go into the mission field to preach what you call the gospel, and pay their own expenses?" Of course, we tried to explain to him why it is that we feel it our duty and our privilege and our obligation to carry the message of the gospel into the world. We told him that if we did not know that Joseph Smith is a prophet of God, and that the plan of life and salvation had not been revealed anew to the people known as the Latterday Saints, there would be nothing that

could induce us to go, but that we feel that we have been warned and that it is our duty and our privilege to go and warn our neighbors. The man said this partly explained it, and yet he could not understand it—it seemed too great a sacrifice, it took so much money, and still he and his wife thought it was marvelous. He said another thing: "I have come to know your people by this reputation—that they are a people of integrity, that their word can be depended upon and no matter where I go I find that reputation among the 'Mormon' people."

If this reputation is to continue, and I am sure it will, we have great obligations as mothers in the home. We need to teach our children honesty. During our conventions we have been talking on the Ten Commandments, and when I was going out into the Carbon district not long ago, one of our leading brethren said in a conversation to me, "I am surprised to know how few of our children really know and understand the Ten Commandments." Surely President Williams was inspired when she suggested that we take for this year's topic in our convention work, "The Application of the Ten Commandments to our Daily Life." Surely we should teach our children not merely to say the Ten Commandments by rote, but we should teach them in their deepest meaning. The first part refers to respect and duty to our heavenly Father. The next part refers to our duty to our fellow-men, and we understand it in a way the same as the commandment that Jesus gave to the people when he was on the earth, when he said, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22:37-39.) Let us take our children and grand children and teach them the Ten Commandments. If everyone in the world lived according to the Ten Commandments, our prisons would not be filled as they are and the almshouses would not be needed, and there would be much more joy and happiness in life; and until we find a nation willing to obey the Ten Commandments and the commandments Jesus gave, we cannot hope to have the satisfaction and happiness that is intended for us. The Prophet Joseph Smith said, "Man is that he might have joy." And it is in these gatherings that we are studying how best we can obtain joy, and it is only through living the gospel, as it was restored through our Prophet Joseph Smith, that we can obtain that joy.

COUNSELOR LOUISE Y. ROBISON

We have had for many years lessons and talks on personal hygiene and hygiene in the home, but we have not had any community hygiene, so next year we hope to have this subject under the topic of "Civic Pride" given as our Relief Society visiting teachers' topics. I think that in our traveling through the wards

and in our own homes, all of us will be able to see how much more lovely our communities could be if we gave just a little more care to the yards and streets and public grounds. I believe all of us have been shocked to see how our parks have sometimes looked after a celebration, with papers and boxes and litter all over; and our school grounds are frequently not as beautiful as they might be. We all know that in the homes, it is the mother who organizes the work and who sets the work in motion, so we call now for our Relief Society mothers to organize this community work. It is not that you shall do the work yourselves, for we have growing up in our midst children who could be taught to do it, and who will be our citizens in a few years, and the training that we give them in citizenship will very materially affect them in later life.

A few years ago the citizens of New York City set about to clean up their city. They found the children were not interested, so, in some localities they organized them for the work, and this is the idea we would like to give to you. The children were brought together for organization; they elected their own officers and made their own reports. These clubs grew so popular in the districts where they were used that other schools and other children asked to have clubs organized and Colonel Waring, who had charge of the work, said, "Why do you want a club?" The children said, "There are boys in our district who throw banana and orange peelings on the street, and we want to reform them." He said, "Maybe they do not want to be reformed." The boys said, "Yes, they do, we have asked them, and they say they want to do right." Boys are not wicked, but they are so full of energy and if there isn't opportunity for them to work their energy off in good work, they usually do it in mischief.

So we ask that the Relief Society take the place in the community that the mother takes in the home, and that you appeal to the Primary, the Boy Scouts and other agencies, that you may put this work over in a real campaign. A survey in delinquency was made in one of the large cities recently, and the captains of the police reported that they found the most trouble with restless boys, who lived in districts where there were no trees or parks, and where the streets were not kept up. I believe if we could get proper civic ideals before the boys and girls in an attractive way, that they would respond. In some places where these campaigns have been put on, they have had real parades. The boys would march and carry banners about loyalty to the city, and the girls would ride in trucks and sing street-cleaning songs. In our state in some localities we have difficulty with flies and mosquitoes, and there is nothing that would be so helpful as to organize the boys and girls to get rid of the breeding places of flies and mosquitoes. We have reports from different states stating that the children—the boys and girls—have almost entirely stamped out the mosquito nuisance through their activities. Children might be given prizes and badges

for such work. Children should not, however, be left to work alone. The cooperation of everybody should be secured in civic work. I remember one town which was known as a tin can city because there were so many tin cans around the streets and yards.

One of our stake presidents has been carrying on clean-up campaigns. She arranged for the purchase of a beautiful silver loving cup to be awarded to the person having the finest looking yard—the cup to be held for one year. She brought in people from outside the districts to act as judges. There has been great improvement in this locality as a result of this effort. We recommend that you make the most of the teachers' topics this year, that you put forth earnest effort during the year to improve the appearance of the communities in which you live, and in doing so that you enlist the support of all the agencies in your localities, including those for children.

SOUTH AFRICAN MISSION

Report by Mrs. Magdalene Sessions, former president of Relief Societies of South African Mission

It is a wonderful thing to come back home again. It is a great satisfaction to come back and find the strength and hope that we expected to find, and to find the ideals of the gospel upheld, to find people working as hard as they can to keep the laws and commandments, and to help to roll on the work of the Lord.

It is nearly six years since we went to South Africa. It was a land of mystery to me until I got there. There were no elders when we arrived, as they had been called home during the war and had not been replaced. In fact, elders were supposed to be excluded from Africa, as they did not have legal admission. The first thing necessary was to make arrangements whereby the elders could enter Africa. Through the faith and prayers of the Saints, and through the help of Senator Smoot and Secretary Charles Evans Hughes, and through the work of the officials of the South African government, and the efforts that President Sessions made for this great blessing, we have now legal permission for our elders to enter Africa. More than that, we are given every consideration and privilege accorded to any other religious organization in Africa. These blessings have come as a miracle. It is a miracle to see those men who were very bitter and prejudiced, receive our missionaries and help to extend our missionary work. We now count them as our very good friends. When we left South Africa many of those who were very prejudiced at first, came and said that whenever they could do anything for our missionary work in Africa it would be their pleasure.

Africa is not America. There is as much difference as one can expect. We did not labor among the colored people, but

among the European people. There are about one and one half million European people in Africa, and many times that number of colored people. We do not deal with the colored people at all. In fact, such things as jungles and savages we do not meet in our missionary work. We have to go a long way out of the natural paths to meet up with these things in Africa. The social and economic conditions are not the same as they are here. There is a high standard of education. The schools are very good, singing, dancing, elocution and the arts being developed to a very high degree, but we find a great lack of the high ideals in the home life, which we are taught in the Church.

One of the things that we encounter is class distinction. There are three classes of European people there—the working class, the professional class, and the wealthy or retired class. And these different classes do not mix any more than they have to. It is a great condescension for those of the so-called upper classes to associate in a social way with those of the lower classes, and it is rarely done. We find this a great difficulty in our work, because we did not belong to any of these classes. They all received us very nicely, however, and we found people who were well educated and who claimed to belong to the superior class, who would listen very sympathetically to us, and admire our work, and support us openly among their friends. Some of them have been interested enough in it to say, "We are going to come and help you," but when the time came for them to come out, and they realized there was brotherhood and sisterhood in the Church, and that in our opinion one is not better than another in the eyes of our heavenly Father, it was a different thing. Very few could overcome that idea of superiority.

The women in Africa do not have the same status that they have in America. There is not the liberty and life that there is here. It took me a long time to realize the advantages we have. I once took a railroad journey with the president of the women's work there. She had been to America to attend conventions held here. She was telling me of her experiences in trying to enlist the help of Parliament in favor of woman suffrage. They said, "Miss Solomon, if we do decide to help you, it will be with this one condition, that the age limit for women must be five or ten years greater than that for men, to enable them to vote intelligently." This, notwithstanding the fact that the colored native men have the vote, although most of them can neither read nor write, and look upon election day as a day to drink and get a free motor ride to the polls, and perhaps a shilling or two for their votes.

There is no civic work to speak of, and the people need it sorely, especially the working class. They do things ignorantly. The death rate is exceptionally high. There is a great amount of disease which could be counteracted if people only knew more. There are charitable institutions, homes for old people, home for

incurables, homes for boys, homes for girls, numbers of them in a city about the size of Salt Lake. This condition we must attribute to improper family life and ignorance in knowing how to make a living and care for children.

As soon as a family there arises to any affluence at all, the first thing they do is to hire a servant, which can be procured at from $5 to $15 a month, the price varying according to the capabilities of the servant. People whom we would think had no business hiring a servant, were doing so. There is no domesticity among the people. They would much rather say that they hire two or more servants than to say that they do all their own work. If they do all their own work, they say it on the side.

It seems good to come back home and find people proud of the work they can do. There is another draw-back there in family life. Much of the food that is brought into the home (especially among the poor people whom the missionaries meet most) is ready prepared. There are several reasons for this. One is that cooking is supposed to be done by hired help or colored help, and if one cannot afford a cook who can make cake or bread, these articles must be bought. Many of the homes are not provided with proper cooking facilities. If there were some help such as we have in abundance in this country, these things would be counteracted, and they will be in time. In the Relief Society work we have to hunt out the problems that need solving and try our best to solve them.

There is a great deal of work, as you can see, to be done by our organization. We explained the work as best we could to the members of our Church, and we received united support. The sisters seemed to welcome the opportunity to become members of this organization. We had to decide what kind of work would be best to take up. We could not, at first, follow specifically the lessons outlined in the *Relief Society Magazine,* but we did try to live by the spirit of Relief Society work. We selected, as lessons for the organizations, different topics because we seemed to have a different class of people in each branch. We organized a branch of the Relief Society in every branch of the mission. For instance, one group of newly baptized members of the Church decided as their series of lessons they would study the history of the Church, and they completed it in a fine way. Another little group composed of older members of the Church, did some fine research work in genealogy; and so our work was chosen according to the group of people with whom we had to deal. Then we found that the most important meeting ground of all was the sewing work, and in order that that would not be just miscellaneous we tried to supply each organization with a competent instructor so that our sewing would be systematic. We were successful in this, and when we had sales or bazaars, our articles were sold faster than we could supply them, and we could hardly hold subsequent sales, as people would call at

the homes of the members for the articles as soon as they were made.

We needed some money in our organization but did not feel that we could ask for donations just at first, and so we planned monthly food sales, and once a month, after Bible class, every member would bring the thing she knew how to cook best, and along with this she would bring the actual cost of the article which she had made, and which cost was refunded to her. It would then be sold at a slight profit—but at a smaller price than it could be bought from the shop. This profit went into the treasury, and furnished us with money, and with something more—an interchange of ideas and recipes for cooking. The women soon found that homemade food articles could be done at home better and cheaper than by buying from the shop. These food sales have gone on for five years and we never had anything left over. Underlying this practical work we have had another lesson—we have learned the value of sisterhood. That is the biggest thing we had to strive for in Africa.

Women generally never meet together like this meeting today. There is never an occasion for women to meet together unless at some social function. Getting them together and learning to appreciate the things their neighbors know, and learning to love each other, is the greatest accomplishment we have had there among Relief Society women. When I left, practically all of the branches were running smoothly. Our sisters there love the Relief Society work, and I love it too, and I hope and pray that it may succeed as those who have charge would have it. I cannot tell you how much I appreciate the inspiration I have received from the *Relief Society Magazine*, and from the letters I have received from those who have charge of the work. I have come back with this testimony, that those who preside are called of God and they are inspired, and there is nothing that they ask us to do that we can afford to lose sight of. I have learned to love and appreciate the gospel and all that it involves.

EASTERN STATES MISSION

Miss Elizabeth Skolfield, former president of Relief Societies of Eastern States Mission

I am very grateful for the privilege of engaging in Relief Society work, and for what it has meant to me in my mission. It is quite a difficult problem in the Eastern States where there are thirty-three millions of people, and our members, at the most, number three hundred women. However, these women who belong to the Church of Jesus Christ are holding high the torch and the light of the truth of the gospel.

We have been carrying on an intense program since the first

of January, trying to put into effect the original purposes of the organization of the Relief Society, namely to care for those in need, to foster a love for religion, education, culture and refinement, and to assist in strengthening the morals and virtues of the people. This morning my heart was made glad as I listened to the splendid reports that were made of the clinical work that you are able to do here in Zion. In the Eastern States the members are in some instances in such humble circumstances that their charity offering at each weekly meeting is only two or three pennies each, and oftentimes these two or three pennies are what they must save from the household expenses. Because of this condition there is not much charitable work done. Therefore, it gives us joy when we have reports come in, as we have just had, telling of so many clothes purchased for children who have no parents or whose mothers work, and of so many bowls of soup given out, etc., etc. Every month, every Society in the Eastern States has before them the object of doing some charity. In some Societies $2.50 a month is considered a great sum to devote to this cause. This may seem a small amount to us, who are so richly blessed that we cannot half appreciate the means that we have for doing good. This charity is also expressed in kind words and freedom of opinion, and in striving to crowd out all petty annoyance and jealousy. The sisters have shown a beautiful spirit, and I wish to commend them for overcoming the small things that come in the way to mar the beauty of the work.

The second admonition of the Prophet to foster a love for religion, education, culture and refinement, has been followed in our mission, and has brought about excellent results. I have in mind a conference where some of the members have never had the privilege of going to school, and the *Relief Society Magazine* has been a God-send to them that I have not the words to describe. They have learned to do much of their reading from it. If women are the home builders, they surely should do as the Prophet Joseph Smith has said, "Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom: seek learning, even by study and also by faith." (Doctrine and Covenants 88:118.) Many of our Societies do not have instructors to teach their classes, and the missionary girls and the elders are doing a great service by acting as teachers. They are also training the people to teach themselves. Sometimes our members have to go as far as twenty-five miles to attend a branch meeting, but they feel it is well worth the effort. One president goes thirty-five miles, but she is always there, and hence receives the blessing of the Lord.

Relief Society women in the Eastern States are doing all they can in their branches to hold up and to maintain the highest social standards. They seek constantly to strengthen those influences which tend to foster ideal family and community life. In one small community in West Pennsylvania, there are ten large families which form two branches of about fifty members each. Because of the fine lives they are living they are a notable strength to their community. They are letting their lights so shine that they are glorifying their Father in heaven. Membership in the Relief Society in the Eastern States mission means—a chance to develop, a chance to work, and a chance to preach the gospel of Jesus Christ. The mark of a true Latter-day Saint has been defined by one of our great leaders as the desire he or she has to share the gospel. One of the ways we have had of doing this is by giving once a month a non-members meeting, with a well planned program. These meetings have been particularly successful in Washington, Baltimore, Philadelphia, New York and Boston. I must not forget to report that one of the things that has inspired us most is the "Notes from the Field" department in the *Magazine*. We have looked eagerly each month for these reports, and have profited by the experiences of other societies whose works are recorded here.

The Relief Society work in the Eastern States stands as one of the most powerful units of missionary work. Relief Society work has strengthened my testimony. It has shown me the greatest means by which women may develop themselves, and stay within their sphere. My prayer is that each of us here will be filled with the desire that our sisters in the East have, that they might further the spirit of the gospel which means so much to them.

HAWAIIAN MISSION

Mrs. Annie Lau, President Hama Kua Conference Relief Societies of Hawaiian Mission

During our last April conference Mrs. William Waddoups was made president of the Hawaiian Relief Societies, and she suggested to Elder Eugene Neff, president of the mission at that time, that I be sent as an official delegate to join you here in your conference. I am thankful to my heavenly Father for being with you as a Relief Society officer. As I stand here and occupy a few minutes of your time, I desire to ask your faith and prayers that I may be able to report the work in Hawaii successfully. There are thirty-five Relief Societies organized, the Honolulu branch alone consisting of four hundred members, it being the largest. We are taking up the mission of Christ and the people enjoy it immensely, but next year we will take the *Relief Society Magazine* lessons. President Waddoups will translate them and send them to every branch. We meet once a week. We draw from the treasury every week to

support the poor. We take good care of the sick, the widow and the fatherless, and prepare the dead for burial. We are not only taking care of the people in our Church, but we take care of those outside also. When Sister Lyman visited Hawaii some time ago she drew attention to general health conditions in the Islands, and to the high infant death rate among our people. She told of the baby clinics and health centers here, and recommended that we take up such work in Hawaii. We began this work in earnest, and have had much assistance and help from the Board of Health. The public health doctors and nurses have given freely of their time and effort for our baby clinics, and we are getting excellent results. We have among the missionaries a trained nurse who is devoting herself almost exclusively to the health of our people.

We are busy from Monday to Sunday in our Societies, especially the officers, and I want to bear you my testimony this is the true work of God that has been restored to earth for the salvation of man. I pray the Lord to bless us all.

MISS DOROTHY LEDYARD

Director, Nursing Service, Pacific Division, American Red Cross, San Francisco

I feel it is a great privilege for me to have the opportunity of addressing you on a subject very dear to my heart, and I am told it is one in which you are all interested. I am talking on the question of public health. I am a public health nurse myself, and I have done that work largely in rural communities. At present my position is in directing this work in communities in the western area under the Red Cross. Our organization extends through seven of the western states and the Territory of Alaska.

You will probably be interested in the work of the public health nurse in rural communities. I presume that most of you have come not from large cities but from towns in the outlying districts. I will tell you a little story of the test they used to give away back in the Middle Ages when they questioned a man's sanity. If a person developed certain symptoms which led people to believe he was not normal, they had a certain test to determine whether he was insane or not. They would place some sort of receptacle under a running stream of water and give him a small utensil and tell him to empty the bucket, and if he would proceed to empty the bucket without removing the bucket from the stream of running water, they said he was insane—any sane person would remove the bucket from under the stream. In some of our public health methods, and in some of our methods of treating disease, we might apply similar tests to some advantage. If it never occurs to us to find out why we are ill, why we have epidemics, why we continue to have various troubles with our children in connection with their health and well-

being, I think we might be adjudged almost insane. If we keep putting a salve on a skin disease without finding out what causes the disease, we are wasting a great deal of energy. We are getting down to fundamentals when we find out the cause of things and get at the root of them. That is the reason why public health nurses are working, and why there are so many organizations interested in public health. We are trying to get down to childhood to see what we can do to prevent people from going through life with physical defects and physical difficulties.

At the time of the draft during the World War, there were hundreds and thousands of our young men who were not permitted to serve in the army at the time when the country needed them, because they were suffering from physical defects which could have been corrected in early childhood, and which would have enabled them to carry their share of the burden. There were thousands of these young men who, to all appearances, did not seem to have any defects. If they were seen walking down the street, it could not be told that they had serious heart defects, or broken arches, but when such young men came up for a physical examination, it was found that an appalling number of them were not able to stand up under the strenuous life which they would have to live in a military camp. The doctors were so strongly impressed by what this meant to the country, that statistics were gathered and it was found that a great number of these men certainly would have been in perfect physical condition had they had some minor defects corrected early enough. It was that which led the Red Cross and other agencies to start this public health nursing work among school children to detect defects early enough to enable the child to go through life in good physical condition. We ought to be able to promise our children an opportunity for good healthy physical development. The more opportunity I have had of studying public health work (and I have been privileged to study it here and in countries abroad) the more and more I am impressed with the fact that the children of today have opportunities which many of us would have been grateful to have had. Some of us have to go through life with all sorts of chronic trouble which we might have escaped had our parents understood certain fundamental principles of health.

With all that science is contributing to this field, we certainly ought to be able to do a great deal of good. It isn't that we expect the nurse to go into the school house and follow up her visit in the home in an interfering sort of way, but we do feel that because of her training and experience and the specialized knowledge which is hers, she is able to detect certain defects which the parents, with all the love and affection they bear their children, sometimes are not able to notice, and she is therefore invaluable in the community. On one occasion I was addressing a small group of people on the subject of introducing into their community a public health nurse.

The group was made up of the prominent people in the community, and I was giving them some idea of what the nurse would be expected to do for them. I asked them what they thought about this work, and what they thought the nurse might be able to contribute to this community. The banker of the town got up and said he would like to tell a little story which concerned a personal incident in his own life. He said, "I had a little son going to a public school, when we were living in an eastern city. One day the boy came home with a little notice from the school nurse which called our attention to the fact that there seemed to be some defect in the child's throat and suggested that we take our child to the family physician. My wife and I are both college graduates and we resented the fact that this school nurse would presume to suggest to us that we were not taking proper care of our child, and so we ignored it. About a year later a diphtheria epidemic came into the town, and our boy contracted diphtheria and died. When the surgeon came in he told us that the child had very badly infected tonsils, and that had they been removed a year or so ago, the child might have had a chance of recovering." He told that story with tears in his eyes. This man was willing to confess that it was through his own ignorance of what the nurse was attempting to do that he actually had lost the life of his child. It is that sort of thing that the nurse is expected to do. She does not give medical attention. She can in no way diagnose or treat disease, but she can, because of the experience and training which she has had, notice certain physical defects, because it is her business to notice them, and call the attention of the parents to these defects. The child then may have at least an opportunity of getting its case corrected early enough so that he doesn't have to go through life handicapped. I do not feel that emphasis should be placed on physical defects constantly. It is far more important for the nurse to bring to the children a knowledge of right health habits. I am sure many of the members of this congregation would be able to bear me out when I say that parents may suggest things to their children over and over again without making much impression, while the teacher or nurse may make a suggestion in the school room which they would readily follow. The outsider can stimulate the interest, because suggestions may be made in a different way than they are at home every day, and children are inclined to follow them more readily.

I was addressing another group of people who were considering the introduction of a nurse in the town. A nurse had been there paid by the local chapter of the Red Cross, but the funds were low and they felt that they could not afford to hire her for another year, and so the people were asking the county to help support this service. In this meeting, the idea was to find out from the citizens of that community if the nursing service had been beneficial. One gentleman got up in the back and said he had a little story to tell

which would give his idea of what the nurse is able to do. He said, "I have a boy about thirteen and his mother and I have read in newspapers and magazines that milk is a good food for children, and so we tried for months to get that boy to drink milk. But he had the idea that only babies drink milk, and he said he didn't like milk, that it made him sick, and he had all sorts of excuses. One night at the table he came in and said, 'I wish you would give me a pint of milk tomorrow for lunch.' We were both surprised and stared at each other with our mouths open. We said, 'We thought you didn't like milk.' But the boy answered, 'Oh, all the fellows are drinking milk now.' " This illustrates what this outside influence can sometimes do when father and mother may have failed to get such a thing done.

And now a word about the proper and nutritious foods for growing children. In many rural communities children walk long distances to school and bring a lunch in a little bucket and sometimes that lunch is not very well prepared and does not contain the nutrients, properly balanced, that that child needs. We all realize what scientific farming means to us—a man who has a scientific knowledge of what certain soils need to produce certain types of crops, comes to help the farmers who have not had an opportunity of acquiring this specialized knowledge. We realize that science is advancing so fast that we, as lay people, in our own homes cannot hope to keep up with it, but there is no reason in the world why we should not benefit from it. We have learned that just as certain constituents are necessary to get the best possible results from poultry growing, or agricultural pursuits, so certain foods are necessary to get the best sort of development in a human individual. That is why we need to know what children are eating to develop brains and muscles and to develop normally. A nurse working in a county said she had been urging the children to drink milk. She told them the next time she came she would ask how many had begun to drink milk every day. A few months later when she returned to this school, she asked the question. After the children had held up their hands, and put them down again, one little boy kept his hand up. When the nurse asked him what he wished to say, he said, "I just wanted to tell you that the calf died and so I am drinking milk now, too." Often, you see, it is not so much a question of the fact that we do not have every desire to do these things for our children, but it is often that we have not the specific knowledge which can help to bring them to this wonderful state which we are working toward. I have had the opportunity of working in some of the slum districts of some of the biggest cities in this country and abroad, and when I would see that ignorance, that lack of actual necessities of life, it seemed to me that it was of no use to keep on working when such centers exist where people have not an opportunity to live like human beings. Then I have come away and had the privilege of speaking to groups of people

five years earlier undoubtedly they could have saved her eyesight, but under the circumstances, nothing could be done for her.

I have told that story to county commissioners who were very unwilling to appropriate the $1,800 for the nurse's salary. If we are not moved from an economic standpoint, we surely are moved from a humanitarian standpoint. I was so impressed by this incident that I rang up our state school for the blind in Berkeley (and it happened that our governor had just cut the appropriations of our institution) and asked how much it costs to maintain one child one year in the institution. His answer was $782.50 a year. We must remember, if that seems rather high, that a blind child has to have special attention, specialized instruction, special equipment, etc., and so I say to the county commissioners, "Which is cheaper, to maintain a public health nurse who can detect defects early enough to have them corrected during childhood, or to maintain state institutions and take care of blind children?"

Public health work is preventive health work. If your communities are not doing something along this line, give them the message of preventive health work. It is not all looking to the correction of physical defects, but it is bringing information to the children of right health habits which the nurse can do. A nurse who doesn't teach as she goes does not fulfil her duty. She has had the opportunity for study, for the right instruction of the youth in healthful habits, and it is her obligation to impart that knowledge as she goes.

The Strength and Might of You

Bertha A. Kleinman

Perhaps you have not done your best,
Your utmost or your all—
Perhaps life has denied the test
By which you stand or fall;

Perhaps the fortitude you lack,
The impetus you rue,
Needs but the spur of handicap
To put you "smiling through."

Perhaps convention plies its toll
And customs rule between,
Till all the beauty of your soul
Has never yet been seen.

It may be you depreciate
The daily tasks you do—
The little duties that create
The strength and might of you.

Notes from the Field

By Amy Brown Lyman

Cache and Logan Stakes.

Social Service Institute: During the week beginning August 30, the Relief Societies of Cache and Logan stakes jointly held an interesting institute of social work. The attendance was limited to presiding officers and social service aids of Relief Society stake and ward organizations, stake presidency, high councilmen and members of bishoprics. The course comprised lectures, required readings and discussions of modern methods of family welfare work, and how these methods are being applied in Relief Society activities. On the opening day of the institute the workers were most eager to talk about particular problems that confronted them in their own localities. Toward the close, when general plans and ideals had been considered, many of their questions had been answered, and visions of better health programs, budgets, adequate material relief, and final independence for needy families were filling their minds. Among the brethren visiting the sessions were: Joseph E. Cardon, president of Cache stake; and a number of high councilmen and members of bishoprics. Class work was conducted by Annie D. Palmer and Anna Laura Stohl of the Family Welfare department, General Board, Salt Lake City. The workers of both stakes were enthusiastic and keen in interest through the entire course. A beautifully arranged dinner and social at the Girl's Canyon Home was one of the pleasing features near the close of the profitable week.

Liberty Stake.

This picture presents the stage setting and characters in a pageant entitled, "The Dispensations of the Gospel," which was presented by the Thirty-first ward Relief Society of Liberty stake in their ward chapel. The pageant portrayed beautifully the truths of the Father's plan for the redemption of his children, as set forth in the theological lesson. It was presented by members of the Society, or their families, and was under the direction of Mrs. Verna W. Goddard.

LIBERTY STAKE PAGEANT

Franklin Stake.

On September 4th the Franklin stake Relief Society held a very pleasant and profitable teachers' convention. The attendance was very satisfactory, there being 185 officers and teachers present. President Veroka G. Nash gave a splendid talk on "The Value of the Visiting Teacher to the Relief Society," and Feneretta Mecham very ably gave "The Value of the Relief Society to the Visiting Teacher."

Demonstrations were given by members of the visiting teachers of the wards, to show the spirit with which visits should be made to the homes. These demonstrations were as follows: A regular visit of the Relief Society teachers calling upon a member of the Society; visiting teachers calling upon a stranger moving into the ward; visiting teachers calling upon non-members of our Church; visiting teachers calling upon a mother who is not particularly interested in Relief Society work. Musical numbers were also furnished by members of the ward Relief Societies. Experiences of a Relief Society visiting teacher—the old and new methods—were entertaingly told by Sarah J. Alder. After the close of this meeting the members of the Franklin stake Relief Society Board entertained those present with games, readings, music and luncheon. A tribute to Relief Society workers was paid by Louise M. Cole, and Lillie Farnes of Whitney reciprocated with a tribute to the stake board. Honorable mention was made of many of those present who had served in Relief Society work for many years, and among those was Mrs. Margaret Hall of Fairview, who had served forty-nine years. Recently the State Health Department held two clinics in this stake. Dr. Fouch, assisted by Dr. Rich, Miss Ewen and the local Relief Society, conducted the work. The outlying wards of Franklin and Weston were given the preference, since all wards could not be visited this time. In Franklin there were 46 and in Weston 39 children under school age who were among those examined.

Bear Lake Stake.

Bear Lake stake has been working out a schedule for health work. A nurse from the Idaho State Health Association, working in the county, gave a series of lectures on home nursing, under the supervision of the stake Relief Society board. A clinic for mothers and for children of pre-school age was also held.

Tintic Stake.

The Tintic stake teachers' convention was held September 12, 1926, at Eureka L. D. S. recreation hall, with President Elizabeth

Boswell presiding and conducting. More than one hundred were in attendance. After the address of welcome by the president, the following program was given: a one act play, "Out of Work," was presented by Eureka ward; duet and chorus, "Gentle Words," Mammoth ward members; demonstration, "How to Introduce the Teachers' Topic in the Home," Verda ward; duet, "Come Saints and Sing a Joyful Song," Eureka ward; closing remarks by Counselor Louie Lee. The annual temple excursion of the Tintic stake was held September 6-7, 1926, at the Manti temple. Tintic stake Relief workers contributed $54.00, in addition to 176 days. A stake outing was held August 17, at which all organizations combined in carrying out the program, which included swimming at the Arrowhead Pool, luncheon and games at Payson Park. Over four hundred attended the gathering. The stake Relief Society officers had charge of the luncheon. The Tintic stake are continuing their health conferences, which have been very successful.

Bear River Stake.

During the conference convention of the Bear River stake, August 21 and 22, 1926, an exhibit was held, under the direction of the Relief Society stake board, of articles made during the summer months by the Relief Societies of the stake, in accordance with instructions from the General Board at the April Conference. Hundreds of beautiful and useful articles were on display, showing what can be done by the cooperation and efforts of the sisters. Following this exhibit bazaars were held in the different wards, and the articles disposed of. The stake board was very proud of the splendid exhibit, and grateful to all the members for the beautiful work they did in connection with it.

Sunday evening, September 12, 1926, the members of the stake Relief Society Board, together with their husbands, met at the home of their esteemed president, Mrs. Margaret W. Manning, and presented her with a beautiful "Friendship Quilt" in honor of her birthday. The quilt top consists of sixty-two embroidered blocks, and was made by members of the board and other friends. A pleasant evening was spent, and a program of music and readings enjoyed by all present.

Montpelier Stake.

Montpelier stake has had a very successful year. During February and March four district teachers' conventions were held, with an attendance of 337 members, 6 high council members, and 3 bishops. The outline prepared by the General Board, with several musical numbers, was carried out, after which a get-acquainted social and refreshments were enjoyed. During July

and August ward Relief Society conferences were held in all the wards, in connection with the Sunday afternoon sacrament meeting. One ward of the stake has accomplished much good in caring for a motherless family, by doing washing, sewing, mending, and by teaching the children to perform the work and care for the home.

Through the efforts of the stake Relief Society president the stake was successful in obtaining a state doctor and nurse, who conducted three health clinics in the stake for children of preschool age. The Relief Society also joined with the other women of the Bear Lake stake in circulating a petition in the county for a school nurse. The result of this was that a nurse was obtained to work in the county for a part of the school year.

ORGANIZATIONS AND RE-ORGANIZATIONS

Morgan Stake Re-organized.

The Morgan stake was re-organized on August 22, 1926. Mrs. Mary Chadwick resigned as president, and her resignation was accepted with deep appreciation for the excellent service she has rendered. The following officers were appointed: President, Mrs. Sophia Anderson; counselors, Mrs. Annie Heiner and Mrs. Selma Francis; secretary-treasurer, Mrs. Lucy Turner; aids, Mrs. May D. Rich, Mrs. Annie S. Dixon, Mrs. Laura Little, Mrs. Bertha Porter, Mrs. Winnie Robison and Mrs. Florence Visick.

On Thursday, September 2, a social was given in honor of the retiring president, Mrs. Mary Chadwick, at the home of Counselor Maggie Francis. A very pleasant afternoon was spent, after which a most delicious luncheon was served. Sister Chadwick was presented with three volumes of Edgar A. Guest's poems.

Lyman Stake Organized.

On July 18, 1926, the Lyman stake Relief Society was organized in connection with the organization of the new Lyman stake. The wards composing this stake were taken from the Woodruff stake. Mrs. Retta Blackner was appointed president, with the following assistants: counselors, Mrs. Rebecca Bradshaw and Mrs. Mary Hamblin; secretary-treasurer, Mrs. Frances Carter.

Nevada Stake Organized.

The Nevada stake Relief Society was organized September 18, 1926, when the Nevada stake was organized with wards and branches from the North Weber stake and the California mission. The following Relief Society officers were appointed: president,

Mrs. Mary Horlicker; counselors, Mrs. Hortense Nelson and Mrs. Louisa Johnson; secretary-treasurer, Mrs. Edna W. Muir.

Eastern States Mission.

Burlington, Vermont. The Relief Society of Burlington, Vermont, writes the general office as follows: "For the first time in the history of the Eastern States mission, we have been

BURLINGTON, VERMONT, RELIEF SOCIETY

successful in organizing a Relief Society in the state of Vermont. It was organized June 30, 1926, with 18 present, 13 of whom became members. Especially were we happy to organize a Relief Society in Vermont, as this state is the birthplace of our beloved Prophet, who organized the Relief Society. A beautiful spirit was manifested among those present, and we feel that through the help of the Lord we will accomplish great things in the Vermont Relief Society. Already we have members who do not belong to our faith but are earnest workers in our Society. The Relief Society is one method we sisters have of spreading the gospel of Jesus Christ, and it is the desire of this Relief Society to do its bit in furthering the work of the gospel and teaching the plan of salvation to our friends." The officers of this organization are: president, Mrs. Claudia Willett; counselors, Mrs. Lillian La Grange and Mrs. Mary Brown; secretary-treasurer, Mrs. Mary Gowett.

Guide Lessons for March

LESSON I

Theology and Testimony

(First Week in March)

WOMEN OF THE DISPENSATION OF THE MERIDIAN OF TIMES

In an article entitled "The Bible's Greatest Women," by Bruce Barton, appearing in *Collier's, The National Weekly,* for March 27, 1926, we have the results of a vote cast by 10,000 preachers. They are:

1. Eve.
2. Ruth (who had the highest vote next to Mary, the mother of Jesus.)
3. Hannah, the devoted mother.
4. The one woman whom the Bible calls great.
5. Esther.

The remaining five are as follows:

6. Mary, the mother of Jesus, (for whom practically every vote was cast).
7. Mary of Magdala.
8. The Sisters of Bethany.
9. The Woman of Samaria.
10. The widow who gave the mites.

Taking the judgment of the preachers for what it is worth, and thanking Bruce Barton for his contributions, which may be read with profit, we shall attempt to form an acquaintance with the women of the Dispensation of the Meridian of Times.

We are at once in harmony with the modern divines in naming *Mary the Mother of Jesus* as the greatest woman. Here was a mission of higher privilege, if not of greater responsibility, than that of any other woman. She was to bear, care for, teach, and train the Son of God, the "beloved "Son of God, the "Only Begotten" of the Father.

The Virgin

Her childhood life is shrouded in obscurity. That she grew up in Nazareth seems certain, but as a virgin she was one of the promises of the ages. She was proclaimed in prophecy. (See Isaiah 7:14.) She was seen by the gift seership. (See I Nephi 11:15-20.) She is an ideal for the best of art. She is the subject of enduring literature. The following from the pen of Lew Wallace, in *Ben Hur,* and copied by Professor Willard Done in *Women of the Bible* is illustrative of the tribute paid to her by writers:

"She was not more than fifteen. Her form, voice, and manner belonged to the period of transition from girlhood. Her face was perfectly oval, her complexion more pale than fair. The nose was faultless; the lips, slightly parted, were full and ripe, giving to the lines of the mouth warmth, tenderness, and trust; the eyes were blue and large, and shaded by drooping lids and long lashes; and, in harmony with all, a flood of golden hair, in the style permitted to Jewish brides, fell unconfined down her back to the pillion on which she sat. The throat and neck had the downy softness sometimes seen, which leaves the artist in doubt whether it is an effect of contour or color. To these charms of feature and person were added others, an indefinable air of purity which only the soul can impart, and of abstraction natural to such as think much of things impalpable. Often, with trembling lips, she raised her eyes to heaven, itself not more deeply blue; often she crossed her hands upon her breast, as in adoration and prayer; often she raised her head like one listening eagerly for a calling voice. Now and then, midst his slow utterance, Joseph turned to look at her, and, catching the expression kindling her face as with light, forgot his theme, and with bowed head, wondering, plodded on." (pp. 157-8.)

From Carpenter's *World Travels* we include a description of Nazareth that will give some idea of its natural beauty, which is similar in all important details to what it was in the time of Christ:

"Nazareth by moonlight is wonderfully peaceful. At sunset all business stops, and within an hour or so afterward everyone is in bed. There are few places that seem so far from the strife of the world. Business is swallowed up in the beauties of nature. * * * The sunsets are surpassingly beautiful. The other night the golden beams of the sinking sun seemed to form a halo over this the home of our Savior. There were many white clouds in the sky, which changed first to rose and then to gold, the color growing stronger and stronger, until the whole west was one blaze of fire and molten copper."

It is certain that the well, or spring, in the center of the town is the one from which Mary drew water with the other women of Nazareth. We include Mr. Carpenter's description of this spring:

"In the center of the town is Mary's Well, or, as it is sometimes called, Jesus' Spring, or Gabriel's Spring. This is undoubtedly authentic, for it is the only spring or watering place Nazareth now possesses or ever has possessed. It is therefore certain that the child Jesus and the Virgin frequented it, and that Mary came here daily for water. This is a fountain rather than a well. The water gushes forth in two streams into a stone basin, whence it flows into a stone-inclosed pool. There are always women with water jars about it, and the scenes of today are probably very much like those of Christ's time."

As a betrothed maiden, Mary the mother of Jesus knew what it was to have the implicit confidence of a just man. She had the

experience of being at once innocent in the eyes of the God she worshipped, and guilty in the eyes of the man she loved. She was the recipient of high-minded mercy from a righteous man, and the miraculous vindication of a just God.

The circumstances of her being taken by Joseph as his wife must have placed him in her mind as a divinely appointed guardian and leader and companion.

The Mother

The Babe of Bethlehem, the "Only Begotten" of God, was but one of several children born and mothered by Mary, the mother of Jesus. From the reading of Mark 6:3 we are led to think of her as the maternal head of a family, several sons and daughters.

To some minds, the thought that Mary could be the mother of the direct Son of God, the "Only Begotten," and still remain a woman seems almost sacrilege, but such was the case.

She had the joys and sorrows of a mortal mother. Her first born was not all divine; to think of him as such is to disregard the mother in his make-up; to hold that he was perfect would be to declare the perfection of both of his parents. When a boy he chose to absent himself from his parents in a way that caused them grief, three days of torturous anxiety and when his mother brought before him the parental side of the picture, he left off his discussion with the Jewish divines and went home with his parents. Whether the thought or emotion provoked his action, it seems evident that Mary asserted the rights of a mother to put the mother's side of a problem up to a boy and that most ideal of all boys responded in ideal conduct.

Her motherhood was of a type that could not eliminate anxiety, even though the boy could not appreciate that anxiety. She recognized the rearing of Jesus as a sacred trust and did not feel justified in leaving his care to his father alone, even though she knew him to be the great protector and director of all, her solicitude never deserted her offspring.

She even showed anxiety at entertainments. She followed him on his missionary tours. She stood at the cross and heard him say, "It is finished."

As a mother, Mary was no less ideal than as a virgin; she was incomparable.

The Woman

The most elect of women. Among the intelligences, if not to be chosen as a ruler, she was chosen to be the mother, the teacher, and the trainer of the supreme leader of men.

While motherhood was the culmination of her greatness, behind that motherhood was a great individual, a personality of greatness, and added to that great spiritual personality was the heritage of a noble ancestry. The Biblical genealogies of Jesus, recorded in Matthew I and Luke 3, fail to show her royal descent but that

descent was proclaimed in the salutation of the angel Gabriel when he declared that her Son should inherit the throne of his father David. (See Luke 1:32.) Jesus could not be the son of David on his father's side, the declaration was a divine recognition of Mary's descent from David. When appealed to as the son of David for help, Jesus recognized his high grade eugenic inheritance. (See Matthew 9:27-30, also *Jesus the Christ,* p. 86.)

The fact that Jesus addressed his mother as woman, has been a subject of some discussion. One thing is certain in this matter: the Christ who loved his father better than he loved his own life could but use the titles of greatest respect when addressing the woman of his father's choice. (John 2:4; John 19:26.)

Many times Jesus refers to himself as the Son of Man. (See *Cruden's Concordance* "Son of Man.") Looked at from a human point of view and believing that he had not a human father, one is forced to the conclusion that Son of Man meant Son of the men who were the ancestors of his mother. God was his father but Adam and Noah and Abraham were his grandfathers through his mother.

There is, however, another view as to his use of the title Son of Man. It is the view that recognizes God the Father of Jesus as a perfected Man, and that its use by Jesus was in line with his life of humility among men and high esteem before God. One can scarcely think of a higher appreciation of a father by a son than the recognition of and admiration for the progress made by the former.

Without making a decision as to the objective of the use of the term the "Son of Man," we may not be able to decide, but we may safely decide that the Christ reverenced his mother and worshipped his Father. The greatness of the One is incomprehensible, and the greatness of the other is beyond comparison. The one progressed with a perfect manhood to becoming God, and the other miraculously became the mother of the Son of God and remained a woman still, the greatest of all women.

Questions and Problems

1. Are we estranged or drawn nearer to Jesus by studying him as human, in part?
2. What did a betrothal mean to Mary and Joseph?
3. Explain the expression "put her away privily." Matt. 1:19. (See *Jesus the Christ,* pp. 83-84.)
4. What is the evidence that Mary the mother of Jesus bore and reared children other than the Son of God?
5. In the light of Luke 1:32, was God, the Father, eugenically careful in selecting the mother for his "Only Begotten?"
6. Name five of the greatest events in the life of Mary the mother of Jesus.
7. From what point of view was the domestic task of Mary different from, and greater than, that of any other mother?

LESSON II

WORK AND BUSINESS

(Second Week in March)

TEACHERS' TOPIC FOR MARCH

Civic Pride

Elimination of the Fly. (Cooperate with the children in this work.)

I. Destroy breeding places for flies.
   (a) Remove manure piles.
   (b) Clean up corrals and barns.
   (c) Renovate privy vaults.

II. Kill the first flies that appear in late Winter and early Spring. One fly killed in February is equal to the killing of many billions of flies in August or September. Prevention in this work, especially, is much better and more economical than cure.

III. According to the following table printed in *The Utah Farmer* a few years ago, eight generations of flies are possible in one season, and the progeny of a single female fly, who begins laying eggs early in the Spring, may reach into billions by Fall:

1st Generation, one female may lay	30 eggs
2nd Generation	1,500 eggs
3rd Generation	75,000 eggs
4th Generation	4,500,000 eggs
5th Generation	270,000,000 eggs
6th Generation	16,200,000,000 eggs
7th Generation	972,200,000,000 eggs
8th Generation	988,474,576,530 eggs

IV. Disease germs are carried by flies—e.g., the germs of typhoid fever, cholera, dysentery, tuberculosis, etc. Food upon which flies walk may be infected, and should not be eaten. A fly may be walking about in a manure pile or privy vault one minute, and the next minute be found walking over a dish of food.

V. Slogan—"Swat the Fly."

LESSON III.

Literature

(Third Week in March)

Edwin Arlington Robinson

Edwin Arlington Robinson might almost be called a "poet's poet," as it is safe to say that he is a very general favorite among poets. In the University of Paris we heard a lecturer refer to him as the first among modern American poets. To call a man a "poet's poet" is in no way an intimation that he will appeal to the masses; more often it is a suggestion that he carries with him a finesse of thought and style that is beyond the average person. However, we feel that there are enough poems of Mr. Robinson's that are fairly simple to answer our purpose in this lesson.

Edwin Arlington Robinson came very nearly being a Christmas baby. He was just three days old on that eventful 25th of December, 1869, that marks the period of his birth. He was born in the village of Head Tide, Maine. When a mere child his family moved to a town no great distance from his birthplace, called Gardiner.

He entered Harvard College in 1891. By 1893 he had published a volume of verse. His first representative work was published under the caption of *The Children of the Night*, which appeared in 1897. Then came a struggle to make a living in the City of New York. Five years passed before the publication of *Captain Craig*, which appeared in 1902.

His condensed method of expression, as shown in *Captain Craig* drew attention to the fact that America had produced a poet out of the ordinary. President Roosevelt, no doubt having in mind the fact that other American men of letters had been helped in their financial struggles through federal positions, offered him a place in the New York Custom House. Robinson entered the Custom House in 1905, remaining there until 1910. The year he left marks the publication of another volume of poetry known as *The Town Down the River*.

Yet the book above all others which was to establish his reputation as one to be regarded as foremost among American poets of today, is *The Man Against the Sky*, published in 1916. This volume was followed by *The Three Taverns*, in 1920.

In all that Robinson has done he has challenged attention, because he is not inclined to merely accept things; he has the type of mind that "probes," turns things over, analyses, examines from many sides. This type of mind is one that is greatly admired in the twentieth century, so that some of Robinson's fame is undoubtedly due to a quality of mind which pleases the "intellectuals" of the day.

From *The Man Against the Sky*, published by The Macmillan

Company, we include the poem entitled "The Gift of God," which is a very truthful revelation of the attitude of an adoring and proud mother, one who sees much more in her own son than is apparent to others:

THE GIFT OF GOD

Blessed with a joy that only she
Of all alive shall ever know,
She wears a proud humility
For what it was that willed it so,—
That her degree should be so great
Among the favored of the Lord
That she may scarcely bear the weight
Of her bewildering reward.

As one apart, immune, alone,
Or featured for the shining ones,
And like to none that she has known
Of other women's other sons,—
The firm fruition of her need,
He shines anointed; and he blurs
Her vision, till it seems indeed
A sacrilege to call him hers.

She fears a little for so much
Of what is best, and hardly dares
To think of him as one to touch
With aches, indignities, and cares;
She sees him rather at the goal,
Still shining; and her dream foretells
The proper shining of a soul
Where nothing ordinary dwells.

Perchance a canvass of the town
Would find him far from flags and shouts,
And leave him only the renown
Of many smiles and many doubts;
Perchance the crude and common tongue
Would havoc strangely with his worth;
But she, with innocence unwrung,
Would read his name around the earth.

And others, knowing how this youth
Would shine, if love could make him great,
When caught and tortured for the truth
Would only writhe and hesitate;
While she, arranging for his days
What centuries could not fulfil,
Transmutes him with her faith and praise,
And has him shining where she will.

She crowns him with her gratefulness,
And says again that life is good;
And should the gift of God be less
In him than in her motherhood,
His fame, though vague, will not be small,
As upward through her dream he fares,
Half clouded with a crimson fall
Of roses thrown on marble stairs.

"The Master," one of the poems taken from *The Town Down the River,* published by Charles Scribner's Sons, is another portrait of the immortal Lincoln. It is presumably written by one of his contemporaries shortly after the Civil War:

THE MASTER

A flying word from here and there
Had sown the name at which we sneered,
But soon the name was everywhere,
To be reviled and then revered:
A presence to be loved and feared,
We cannot hide it, or deny
That we, the gentlemen who jeered,
May be forgotten by and by.

He came when days were perilous
And hearts of men were sore beguiled;
And having made his note of us,
He pondered and was reconciled.
Was ever master yet so mild
As he, and so untamable?
We doubted, even when he smiled,
Not knowing what he knew so well.

He knew that undeceiving fate
Would shame us whom he served unsought;
He knew that he must wince and wait—
The jest of those for whom he fought;
He knew devoutly what he thought
Of us and of our ridicule;
He knew that we must all be taught
Like little children in a school.

We gave a glamour to the task
That he encountered and saw through,
But little of us did he ask,
And little did we ever do.
And what appears if we review
The season when we railed and chaffed?
It is the face of one who knew
That we were learning while we laughed.

The face that in our vision feels
  Again the venom that we flung,
Transfigured to the world reveals
  The vigilance to which we clung.
Shrewd, hallowed, harassed, and among
  The mysteries that are untold,
The face we see was never young,
  Nor could it ever have been old.

For he, to whom we had applied
  Our shopman's test of age and worth,
Was elemental when he died,
  As he was ancient at his birth:
The saddest among kings of earth,
  Bowed with a galling crown, this man
Met rancor with a cryptic mirth,
  Laconic—and Olympian.

The love, the grandeur, and the fame
  Are bounded by the world alone;
The calm, the smouldering, and the flame
  Of awful patience were his own:
With him they are forever flown
  Past all our fond self-shadowings,
Wherewith we cumber the Unknown
  As with inept Icarian wings.

For we were not as other men:
  'Twas ours to soar and his to see.
But we are coming down again,
  And we shall come down pleasantly;
Nor shall we longer disagree
  On what it is to be sublime,
But flourish in our perigee
  And have one Titan at a time.

In the poem entitled "An Old Story" taken from *The Children of the Night,* published by Charles Scribner's Sons, we have condensed, in poetic form, the oft-told tale of one who resents the help and associations of a valuable friend, oblivious of his great worth, until after death:

AN OLD STORY

Strange that I did not know him then,
  That friend of mine!
I did not even show him then
  One friendly sign;

But cursed him for the ways he had
To make me see
My envy of the praise he had
For praising me.

I would have rid the earth of him
Once, in my pride! * * *
I never knew the worth of him
Until he died.

Edwin Arlington Robinson is distinguished among poets for his ability to draw portraits. No discussion of the poet would be complete that did not recognize the master's hand in this respect. His portraits are not of the ordinary sort, but are what are designated as "psychological portraits." He has given to us a whole gallery of paintings that use words rather than canvas and pigment.

As an illustration of his portrait-painting we cite "Miniver Cheevy" taken from *The Town Down the River*, published by Charles Scribner's Sons. Miniver Cheevy was one of those dreamers who dreamed of the past and wished he were of it, and made a failure of the present that offers, in many ways, blessings that the past did not contain:

MINIVER CHEEVY

Miniver Cheevy, child of scorn,
Grew lean while he assailed the seasons;
He wept that he was ever born,
And he had reasons.

Miniver loved the days of old
When swords were bright and steeds were prancing;
The vision of a warrior bold
Would set him dancing.

Miniver sighed for what was not,
And dreamed, and rested from his labors;
He dreamed of Thebes and Camelot,
And Priam's neighbors.

Miniver mourned the ripe renown
That made so many a name so fragrant;
He mourned Romance, now on the town,
And Art, a vagrant.

Miniver loved the Medici,
Albeit he had never seen one;
He would have sinned incessantly
Could he have been one.

Miniver cursed the commonplace
And eyed a khaki suit with loathing;
He missed the mediaeval grace
Of iron clothing.

Miniver scorned the gold he sought,
But sore annoyed was he without it;
Miniver thought, and thought, and thought,
And thought about it.

Miniver Cheevy, born too late,
Scratched his head and kept on thinking;
Miniver coughed, and called it fate,
And kept on drinking.

QUESTIONS AND PROBLEMS

1. Give illustrations of how the name of Lincoln has been "reviled and revered."

2. What thought has the author in mind when he writes the lines "That we, the gentlemen who jeered, may be forgotten by and by."

3. Sum up the pictures of the past presented in "Miniver Cheevy."

4. Give some information about "Thebes and Camelot, and Priam's neighbors."

5. What does the author mean when he says "He missed the mediaeval grace of iron clothing."

6. Do you think there is any irony in the poem "The Gift of God?"

7. Is there anywhere an intimation that this adored son might fall short of real greatness were he put to the test?

LESSON IV

Social Service

(Fourth Week in March)

EMOTIONAL PROBLEMS—PHILIP AND CLARENCE

The emotional life of early childhood is an important field of thought and research among the students of mental hygiene. The emotional experiences of infancy and childhood control, to a great extent, the attitudes and behavior of adult life. Childhood fears, doubts, anxieties, angers and despairs, not only upset the child during the period of the emotion, but are often the beginnings of unwholesome emotional attitudes or patterns.

Much has been written and said regarding the relative importance of heredity and environment in the development of the individual. It is not the purpose of this discussion to revive the question, but merely to point out that much conduct attributed to heredity is really traceable to the early emotional environment of the child.

That children are born with certain physical and mental equip-

ment is generally accepted. That the degree of health and mentality are important factors in determining successful social adjustment is also recognized; but the possession or lack of health and mentality offer no full explanation for the conduct of individuals. Persons of normal physical and mental development present a variety of pictures. In the same family there may be business failures and successes; there may be sad, melancholy characters, and happy, cheerful one; there may be quarrelsome, selfish, disagreeable persons, and generous, good-natured ones.

The explanation of these various types of behavior and attitudes is found largely in the emotional life of the individual. It is true there are certain inherent trends that may be considered inherited patterns of conduct. Pugnacity, or curiosity, or fear may be one of the dominant instincts of an individual, and, as such, may be considered one of the predispositions of conduct. But these trends, even if assumed to be of inherited origin, are not fixed and unchangeable. They may be developed, inhibited or modified by the controlling factors in the environment. The conversion of such instinctive, hereditary trends to wholesome modes of habitual response should be the aim of child training in the home, and the main objective of education.

Psychiatrists state that it is not difficult to show that an individual's behavior toward his fellow beings depends mostly on his early relations towards his parents. If a child is given too much attention and affection, he develops too great a dependence on his parents and may never learn to compete successfully with his playmates in school and in the adult world of affairs. He develops an exaggerated opinion of his importance, and never gains the power to gain independence from the parental ties. This is especially a danger in a home where there is an only child, and the parents lavish their attention and love on the one boy or girl. The picture of such a coddled child is a familiar one, and his inability to break away from the "mother's apron strings" expresses his weakness and futility.

The child who is criticized and corrected constantly also develops unwholesome emotional patterns. His constant sense of failure, and his repeated humiliations soon make of him a bundle of fears and repressions. Not wishing to expose himself to further humiliations, he unconsciously refrains from new trials and new experiences. The quiet, timid person, who is regarded as a little stupid by his family and schoolmates, may be a bright, normal person, afraid to express himself because of painful childhood experiences.

An unhappy home also leaves its mark on the developing child. Scenes between parents, undue anger, and general domestic infelicity cause the child to experience anger, fear, hatred, etc. He unconsciously takes sides in a family quarrel and develops an unwholesome antagonism toward one parent, which will express itself toward that parent and the sex represented all through life.

Emotional experiences, which are as much a part of the child's environment as the physical environment, are extremely important in modifying his instinctive trends and in molding wholesome patterns of conduct. Experiences which give a child an exaggerated sense of his importance, such as pampering during illness, or too much attention by solicitous parents, give him wrong attitudes to face the world. Experiences which humiliate him, which give him a feeling of inferiority tend to frustrate normal expression and development. Experiences of sorrow and unhappiness may color a child's life with somber colors or may develop an unwholesome attitude toward persons or institutions that represent, to him, the causes of the unhappiness.

The boy Philip is an example of the harm over-solicitous parents can do. He was a six-year-old boy, well physically and normal intellectually, but he was the victim of severe headaches that would attack him at any time. A history of the family attitude toward him when he had his first headache attack reveals the cause of their recurrence. He had observed the attention that was bestowed upon his mother when she had an attack of headache. The suggestibility of childhood made it only natural that he should be similarly ill, and when he was rewarded with the satisfaction of like attentions and concern, the pleasant experience became a frequent one.

Philip did not lie consciously about his headaches. It is the unconscious that provided him with the mechanism for receiving the desired attention. The headaches and nausea were real, but the cause of them was not a physical but a psychical one.

Such unconsciously simulated illnesses are not uncommon, and when the desire to gain some end or to escape some unpleasant experience can not be satisfied in a normal way, the unconscious mind devises abnormal means of attaining the desired end. Physical manifestations of pain and illness, which seem very real to the individual, may have no physical basis but are mechanisms of gaining certain ends not consciously recognized by the individual. These physical manifestations induced by some unconscious motive are termed "hysteria." Just as Philip became the victim of headaches to gain attention, other persons will induce nausea, fainting, deafness, paralysis, etc., to gain some unconscious desire.

That these mechanisms become habitual with some persons is quite apparent. The really healthy child, who develops illness when crossed, or thwarted, or corrected, is developing unwholesome mental habits. The use of ill health as a tool to gain any end should be discouraged. The treatment, as in the case of Philip, is to give the person an insight into his unconscious motives, and to make the use of illness ineffective. If the person does not gain the attention, or the visit to the picture show, or the new shoes, or whatever may be the end he is trying to gain, he will abandon the mechanism of illness as a futile one. Encouraged by securing the desired end, he may become a victim of a series of illnesses, that will make wholesome, normal, physical and mental development

impossible.

Clarence, another six-year-old boy, was also the victim of parental lack of understanding of emotional problems of childhood. He was the youngest of four children and was considered slow and backward by his parents. He talked very little, was shy, and stubborn. His shyness and his family's criticism of him made a vicious circle. The more he was criticized the less power he had to express himself. He became unresponsive, shutting out the entire outer world which had brought him humiliation and unhappiness.

The story of the treatment is enlightening, for the moment that he discovered someone thought well of him and believed in him, he found courage and a desire to express himself. When the teasing at home was discontinued, he entirely broke away from the shackles of fear and shame that had kept him bound.

Clarence represents an extreme case, but he typifies the experience of the child who is made to feel inferior. If the child really has some mental or physical handicap, of which he naturally is sensitive, he should be given every opportunity to find expression and the satisfaction of successes to overcome his feeling of inferiority. But not only handicapped children are made victims of a sense of inferiority, normal children by unwise treatment can be given this same discouraging, stultifying feeling of helplessness and uselessness. Criticism, "teasing," and parental severity can make a child afraid to express himself. Severe parents may have "good children," in the sense that they are quiet and unobtrusive, but these "good" children may be frustrated in their normal development by the fear of family criticism. They may become shy, and reticent, and never develop their real powers and possibilities. They become afraid of the experiences that stimulate expression and growth, just as Clarence became the speechless, reticent victim of his humiliations.

Reference: *Challenge of Childhood*, Dr. Ira S. Wile, pages 185-192.

Questions and Problems

1. What is meant by inherent trends of behavior?
2. Show how early emotional experiences may change or modify these instinctive trends.
3. How do over-solicitous parents often hinder the child's development?
4. Why is an only child in danger of developing unwholesome attitudes?
5. What is the danger of too much criticism of children?
6. How does quarrelling in the home affect the children?
7. What was the cause of Philip's headaches? How were they treated?
8. How should manifestations of illness, which have no physical bases, be treated?
9. Why was Clarence considered stupid?
10. How was he freed from his feeling of inferiority?

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Bronchitis "Acute"	167	83	55	29
Bronchitis "Chronic"	33	21	2	10
Cystitis "Chronic"	21	11	00	10
Diabetes	201	00	147	52
Eczema	59	22	15	22
Gastro-enteritis "Chronic"	41	8	26	7
Gout "Acute"	52	00	42	10
Gout "Uric Acid Diathesis"	411	114	265	32
Glycosuria	162	162	000	000
Conditions of weakness after influenza and other diseases	439	328	79	32
Laryngitis	12	00	11	1
Lumbago	221	112	86	23
Metritis "Chronic"	197	000	127	70
Myocarditis	14	00	11	3
Nephritis "Chronic Parenchymatous"	144	000	130	14
Nephritis "Interstitial"	87	00	53	34
Neuralgia "Neuritis"	235	113	115	7
Neurasthenia	358	228	129	1
Parametritis "Perimetritis"	115	45	40	30
Peritonitis "Chronic"	34	22	11	1
Polyarthritis	219	116	100	3
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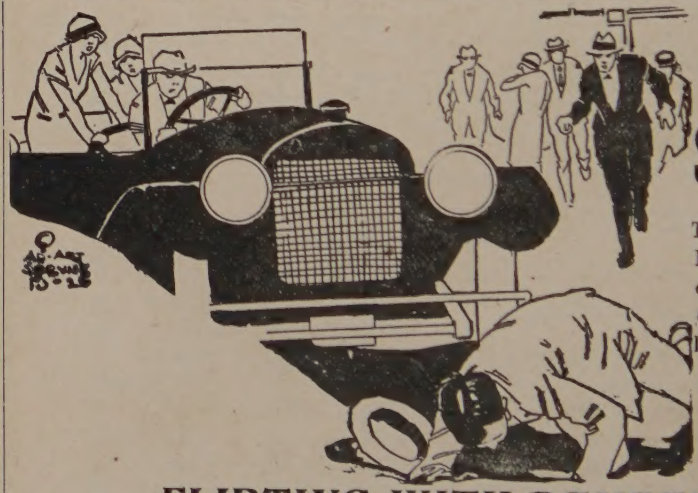

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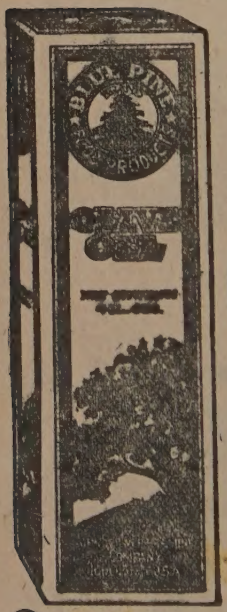

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